



The Mississippi Baptist Convention drew 1228 messengers to its 144th annual meeting held this year at Jackson's First Baptist Church. In the picture, convention president Bill Causey makes an announcement during a business meeting.

MBC Passes Budget, Votes Clarke Study

By Tim Nicholas
Mississippi Baptists re-elected Bill Causey, pastor of Parkway Baptist Church, Jackson, to a second one year term as president, passed an \$11.2 million budget for 1980, and offered resolutions concerning world hunger, gambling, abuse of alcohol, and television immorality.

In addition, messengers to the 144th annual Mississippi Baptist Convention voted to ask for a study by the Southern Baptist Education Commission to help determine the future of Clarke College in Newton which has an enrollment of 149. The recommendation came jointly from the Mississippi Education Commission, the Clarke Trustees, and the Convention Board.

Messengers passed seven resolutions. They recommended participation in World Hunger Day, Aug. 6, 1980, encouraged churches to observe an anti-gambling education emphasis in January 1980, and pointed out biblical principles contrary to gambling.

The resolution on abuse of beverage alcohol noted that relaxed controls of the sale of alcohol tend to increase consumption and said tax revenues from its sale do not begin to offset the economic cost of dealing with alcohol-related problems.

The television and morality resolution pointed out a continuation of the deterioration of moral quality in television programming and messengers encouraged local network affiliates to

refuse to carry network programming which the community determines unacceptable.

Other resolutions expressed appreciation for the Mississippi Baptist Disaster Relief Unit, offered continued support for Bold Mission Thrust, and thanked the city of Jackson, First Baptist church, news media, and convention officers, committees and staffs for hospitality and service offered.

Other officers elected to the Mississippi Baptist Convention were Ferrell

Cork, first vice president, and David Millican, second vice president. Cork is pastor of First Baptist Church, Aberdeen. Millican is pastor of South McComb Baptist Church, McComb. Re-elected recording and assistant recording secretary, respectively, were Joe Odle and Paul Harwood. Odle is retired editor of the Baptist Record; Harwood is pastor of College Hill Heights Baptist Church, Oxford. The \$11.2 million budget allocates 33

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Tuesday Evening Reception

This year's convention offered a reception for missionaries and chaplains which attracted a large crowd. The reception, held at the Baptist Building after the Tuesday evening missions program, allowed Mississippians to shake hands with and thank missionaries and chaplains for the jobs they are doing.



Tops

Frances Smira, WMU director at Jackson's First Baptist Church, accepts an award in behalf of the church from Lewis Myers, Sr., of the Home Mission Board. First, Jackson gave \$27,427 to the Annie Armstrong Easter Offering for 1978. This was the highest given by any church in the Southern Baptist Convention for that year.

Those Five Grains of Corn

If there were five grains of corn on my dinner plate like the Pilgrims once were allowed for daily fare, would I express thanks to God as they did?

We know how valiantly the sturdy pioneers endured hardships but they kept their faith in a strange, wild land, and took time to read the Bible by flickering firelight, prayed for guidance and protection, gave thanks to God for every blessing.

Today on Thanksgiving Day in our great nation, as we dine on turkey and dressing with families and friends, let us remember those five grains of corn of our Pilgrim Fathers, and in the words of the Psalmist pray

"Blessed be the Lord who daily loadeth us with benefits," and feel proud to be an American.

—Eunice Barnes

Foreign Missionaries Have State Ties

Four couples with Mississippi ties have been elected to missionary posts by the Southern Baptist Foreign Mission Board during its November meeting in

Richmond, Va. They are Jonathan and La Homa Singleton, David and Lynda Daniels, Craig and Brenda Johnson, and Donald and Linda Johnson.

The Singletons

The Singletons will work in Dominica, where he will be a general evangelist, and she will be a church and home worker. He is associate pastor, and she is organist and educational director of Forest Avenue Baptist Church, Kansas City, Mo. She is a faculty secretary at Midwestern Baptist Theological Seminary, Kansas City, where he expects to receive the master of divinity degree, and she expects to receive a diploma in December.

The Singletons are the first black-white couple appointed, although the board has named other interracial couples in the past.

Executive Director Baker J. Cauthen noted that the Singletons are a mature couple who have been married 11 years and have two daughters, 10 and 7. "They have come to us saying they have experienced a sense of calling and offering themselves in response to it," he said. "The excellent recommendations of those who have worked

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The Daniels

The Daniels will work in Uruguay, where he will be a theological institute teacher and she will be a church and home worker. Daniels is pastor of Parkway Baptist Church, Opa Locka, Fla.

The Daniels were campus ministers at University of Pennsylvania, Philadelphia, under the US-2 program of the Southern Baptist Home Mission Board. Daniels was also a summer missionary in Nevada under the Home Mission Board and associate pastor of Ridge Baptist Church, Richmond.

Mrs. Daniels, the former Lynda Kjellstrom, spent several summers as a summer missionary, teacher in the Spanish ministry and a camp counselor for the Florida Methodist Conference. She was a nurse's aide and graduate nurse at Variety Children's Hospital, Miami, Fla., and a nurse coordinator for the Louisville-Jefferson County (Ky.) Health Department.

Both were born in Miami, but he also

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The C. Johnsons

The Johnsons will work in Mexico, where he will be a general evangelist and she will be a church and home worker. Johnson is pastor of Eddiceton (Miss.) Baptist Church, Both are students at New Orleans (La.) Baptist Theological Seminary, where he expects to receive the master of divinity degree and she expects to receive a diploma in December.

Born in Albuquerque, N. M., Johnson lived in Forest Park, Ga., while growing up. He is a graduate of Georgia Institute of Technology, Atlanta. He served in the U.S. Marine Corps Reserve and was industrial designer and research and development project leader for manufacturing companies in Nashville and Murfreesboro, Tenn. The Johnsons also were summer missionaries in Oregon under the Southern Baptist Home Mission Board.

Mrs. Johnson, the former Brenda Sealock, was born in Atlanta, Ga., but grew up in College Park and Forest

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Into His Tabernacle

By Bill Baker, Pastor, First Baptist Church, Clinton

Psalm 132:7
Hebrews 9:2-12

A sufficient number of embarrassing experiences has taught me the importance of clearly understanding an assignment — showing up at the wrong church to preach, arriving for a speaking engagement a week early, studying the wrong chapter for the test. When I was assigned the privilege of preaching the convention sermon I immediately began asking questions about the assignment which lead me to conclude that this is an hour of worship. Therefore, this pulpit does not become a soap box today for the propagation of some pet notion, but a sacred box where the unworthy seeks to lead the unworthy into the Tabernacle of God.

Speaking of the Tabernacle, that's exactly what I intend to do. Constructed with impressive materials of gold, silver, brass, fine wood and fancy tapestries, the Tabernacle is something to behold. But, since the Tabernacle represents the presence of God among His people and typifies the divinely appointed means whereby sinful man can approach holy God, we are not here to behold something, but to behold someone.

When God gave the Tabernacle design to Moses He said, "And there I will meet with you" (Exodus 25:22). Whatever one might elect to say about worship he must include this — it is a meeting with God. In our worship experience today we will move into the Outer Court, the Holy Place and on to the Holy of Holies.

Requirements For Admission

There are three unalterable requirements for admission

into this place of worship, the first one being entrance through the Door (Exodus 27:16). The idea of only one entrance should silence the erroneous belief that there are many approaches to Him. There is no possibility of our ever getting to the place of worship until we have come through that Door. And that Door is unmistakable for Jesus said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9), and "he that entereth not by the door... is a thief and robber" (John 10:10).

At The Sixth Hour

The second requirement for admission to the place of worship is an acceptable sacrifice at the Altar (Exodus 27:1-8). The Altar is made of brass, and brass typifies judgment in the Bible, so this is the place of judgment. In order to make brass, copper is melted and solid pieces of Zinc are added to the melted copper. The zinc melts rapidly, consequently charcoal is usually placed over the mold in order to reduce the heat loss. Earlier this year I was in Dr. Sam Gore's foundry when he was pouring brass. The heat escaping from the mold was so intense I had to move away. When Dr. Gore began to cover the mold with black charcoal to prevent heat loss, I could only think of that day when from the sixth hour until the ninth hour there was darkness over all the land (Matt. 27:45). Here at this place of judgment our Lord experienced no relief from the intensity of suffering for our sin. Thus, to believe on Christ is also to accept His atonement for our sin. It must be so if we intend to worship Him. We should note that the Altar of sacrifice had capacity to contain all other furnishings in

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Village To Acquire New Facility

By Tim Nicholas

Trustees of the Baptist Children's Village voted Friday to accept an offer of a complete child care facility near Brookhaven, according to an announcement by W. F. (Pete) Evans of Meridian, Village trustee president.

The facility, known as Our Town, Inc., includes two parcels of land, one approximately 133 acres, eight miles east of Brookhaven on US 84. It is a wooded tract with buildings and furnishings in place for child care. The other piece of property is on slightly less than 11 acre about four miles from Brookhaven with an 18,000 square foot concrete and steel building formerly used as a chemical laboratory and known as the Nalco Building.

On the 133 acres is about a 10 acre tract with the private home of Tom

Ross, former director of Our Town, Inc. Village attorneys are negotiating for the purchase of Ross property to be added to the child care property.

Paul Nunnery, Baptist Children's Village director, said that in exchange for the deed to the two tracts of land and improvements, the Village will assume indebtedness of Our Town, Inc., up to a total of \$150,000.

Nunnery said the Our Town board approached the Village trustees and said that because of severe financing problems, asked the Village to consider taking over the property. Nunnery said that the Our Town group, which holds a non-profit license, would

only be allowed to hand over the property to another non-profit group, such as the Children's Village.

The Our Town property was originally donated by a Baptist couple in the Fair River area near Brookhaven by the late Earl B. Dickerson and his wife as a memorial to their late son, Horace Dickerson. The facility operated for several years as a child care facility and was closed recently in connection with the financial problems.

Nunnery said that he hoped that the facility, which will be operated as a branch of the Village, will be in use by the early part of 1980.



Convention Officers

Front row left to right are Bill Causey, pastor of Parkway Church, Jackson, president; Ferrell Cork, pastor of First Church, Aberdeen, first vice president; David Millican, pastor of South McComb Church, McComb, second vice president. Second row from left: Paul Harwood, pastor of College Hill Heights Church, Oxford, assistant recording secretary; and Joe Odle, retired editor of the Baptist Record, recording secretary.

Prayer And Gifts Take Southern Baptists Among All Nations

BIRMINGHAM, Ala. — "Among All Nations" is both the theme and the objective for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, 1979.

The theme for eight days of prayer, December 2-9, is taken from the first chapter of Romans. Like the apostle Paul, Southern Baptists are striving to preach the Good News of Christ "Among All Nations."

The objective is to give personal prayer support for 2,912 missionaries in 95 nations. Prayer will also reach toward the year 2,000 when the Southern Baptist Convention wants to have 5,000 missionaries in 125 nations.

The Week of Prayer will culminate in the world's largest, most meaningful gift, the Lottie Moon Christmas Offering for Foreign Missions. National goal for the offering is \$40,500,000.

The foreign missions observance is the highlight of Southern Baptist-style Christmas. It is a 91-year-old custom which has come to provide more than half the funds for the SBC Foreign Mission Board.

The invitation to pray and give for

foreign missions this year has a historic ring of "sacrificial giving." "The original idea of the Christmas offering was that we would sacrifice something of ourselves in order to support missionaries," explained

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Barbara Massey Named GA Editor

BIRMINGHAM, Ala. — Barbara Massey, former minister of children's education, First Baptist Church, Jackson, Miss., has joined the staff of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Miss Massey will edit two magazines — "Discovery," monthly magazine for members of Girls in Action, the

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Singing Churchmen Elect Officers

Newly elected officers of the Mississippi Singing Churchmen are from left to right: George McFadin — president-elect; Bill Sellers — publicity director; Louis Nicolosi — south area director; Mike Burt — orchestra and audio-visual director; Dan C. Hall — choral director; Rick Munn — north area director; Truitt Roberts — handbell director; Farley Earnest — central area director; Perry Robinson — president; (not pictured, Agnes Batson, secretary-treasurer).

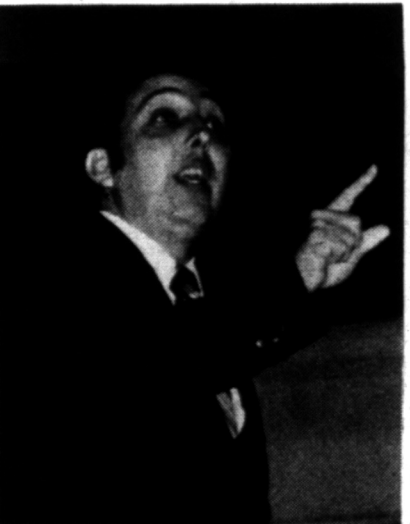
Convention Photos



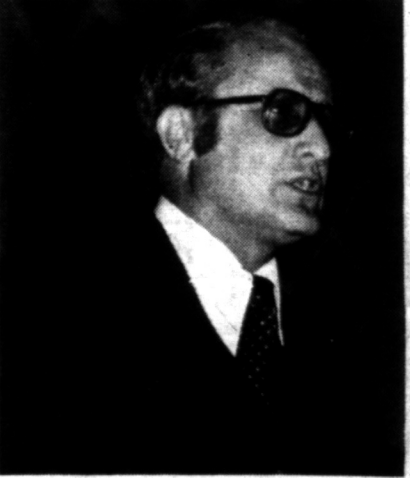
James Travis of Blue Mountain College told messengers that in the statement from Jesus, "Lo, I am with you always," that Jesus did not mean the adverb "always," but meant the unidirectional expression, "all the days."



Earl Kelly, MCB executive secretary-treasurer, said that Baptists ought to watch out for "the Lord's brood herd." He spoke of the disciples continuing "steadfastly in the Apostle's doctrine," and lamented the slacking off in churches of the use of Church Training. "When we stopped using that program to teach Christian doctrine, we started slipping backwards in fellowship, in breaking of bread, and in prayers."



Jerry Oswalt of William Carey College said that in faith sharing, there is a fear of being ignored. "Our motives do not save people," he said, "It is the power of the Gospel."



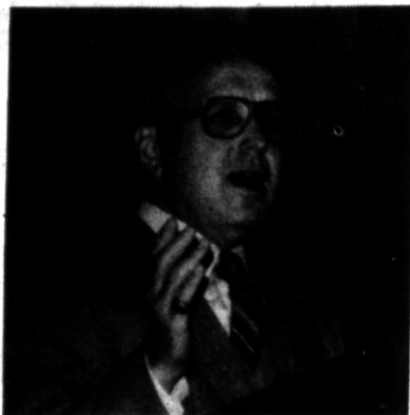
Roy Myers, pastor of Calvary Baptist Church, West Point, said that Christians should examine the size of their world. "For some it is no larger than self, or family, or the church." He said Jesus told us that the field is the world.



Wendell Below, missions ministries division director at the Home Mission Board, said that Southern Baptists have established an average of one new church per day since they organized in 1845. "Conquests that are made in His name are scarcely ever spectacularly made," he said.



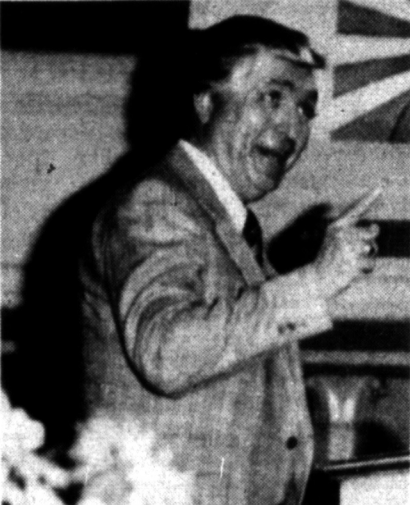
Convention officials negotiate budget rearrangement after messengers voted a change.



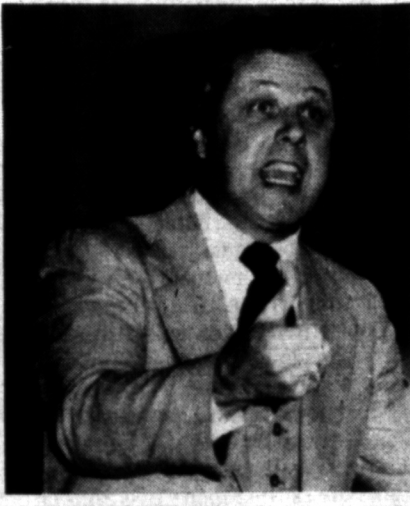
Charles Carter, pastor of Shades Mountain Church, Birmingham, said that the lordship of Jesus Christ is a post-resurrection conviction. "Our Christian faith is not based on a teaching," he said, "it is based on an historical irrefutable event." It is the resurrection that reveals Him to be Lord.



Odean Puckett, pastor of First Church, Natchez, said that "Baptism is a symbolic picture of the death, burial, and resurrection of Jesus... If we are going to be true to the New Testament, baptism is immersion in water and emergence from water."



Ed Gandy, pastor of First Church, Kosciusko, said that in the Great Commission, "Jesus hits us with a shocker that there's an end coming."



John Sullivan, pastor of Broadmoor Church, Shreveport, related the Great Commission to Babe Ruth. He said when the Babe made home runs, people would ask what kind of ball was thrown. He would answer, "It looked like a good one, so I socked it." Said Sullivan, "The Commission has been thrown at us — it is a good one, so we had better sock it."

Fosters Will Leave For Surinam Early In 1980

By Anne McWilliams

James and Zelma Foster, who were appointed 32 years ago as missionaries to China, and who subsequently served 26 years in the Philippines, have now been appointed to Surinam.

The reappointment was effective Nov. 15. The Fosters expect to leave for their new field early in 1980. He has resigned at Briel Avenue, Natchez, where he has been pastor and they have moved to 742 Woodlake, Jackson (phone 366-9577.)

In Surinam (many still think of it as Dutch Guiana) they will live in Paramaribo, the capital city, where they plan to work with English-speaking and Chinese-speaking groups and hope to establish churches with both.

In the early summer this year, when the Fosters initiated discussions with the Foreign Mission Board to apply for reappointment, Charles Bryan of the Board's staff immediately thought of Surinam as a place where they could fill a need, because they had previously worked with Chinese-speaking people (Mandarin dialect) in the Philippines, and had studied the Wu dialect while they were serving in China. Since Dutch is widely spoken in Surinam, they will take a three-months course in it.

Surinam is in the Caribbean area being studied in this year's Foreign Mission Graded Series. W. W. Graves in *Baptist Trade Winds*, wrote: "Paramaribo is the world in miniature. Africans, Europeans, Indonesians, East Indians, Chinese, Japanese, Koreans, primitive tribes, and North Americans are among the inhabitants. The original culture is that of five Indian tribes."

"The Surinam mission is concentrating on leadership development, Bible study, practical Christian living, the development of music talents, and outreach to various language groups."

In the next couple of months the Fosters expect to be busy packing. They plan to take only a minimum amount of furniture, for basic beginning housekeeping, and probably will buy more in Paramaribo as needed. During December they will be available for speaking in Jackson churches or in nearby areas.

Their daughter, Mrs. Bryan Stringer, Jr., lives in Natchez, and their son, John Earl, lives in Sebastopol. They have three grandchildren.

James Foster, born in Jackson, was the first missionary sent out from First Church, Jackson, "in modern times." His wife is the former Zelma Van Osdel of Montrose. She graduated from Blue Mountain and he from Mississippi College. Then they met during seminary days in Kentucky, he at Southern and she at the Training School.

The year 1947 was a busy year for them. She was appointed in the largest

appointment service the Foreign Mission Board had had up to that time, and he was appointed in another service that same year, in one of the smallest appointment services up to that time. They got engaged in May and married in July, 1947.

They were in China at Kunshan Kiangsu, until all missionaries had to leave in 1949. In the Philippines from 1949 until 1975, both were on the Baptist seminary faculty in Baguio; in Manila he was mission treasurer.

While in the Philippines she wrote a mission study book, *Marriage, Money and Harmony*. "The Chinese spend entirely too much on weddings!" she said, "so I wrote about the family and budgeting."

A member of the congregation at Briel Avenue, Natchez, told the Fosters, "God called you back to Mississippi to be missionaries to us."

The Fosters feel that this is true. He said, "This church was a preparation for what we will be doing in Surinam. As mission treasurer in Manila, I had gotten out of touch with what being a pastor involves. At Briel Avenue we've had a chance to develop close relationships with people, a chance to help individuals."

Last year the Sunday School enrollment at Briel Avenue showed a 53% increase, the largest such increase in Adams County. With the Fosters' leadership the young people renovated the church basement and made it into a recreation area.

In one revival (Joe Odle, evangelist) three girls in one family were baptized. Then in another revival four boys in one family were baptized.

Zelma Foster told about a woman who benefitted from the prayer ministry at Briel Avenue: "In her 70s, she had a disease affecting her muscles. One eyelid she could not open unless she lifted it with her hand. When she visited her sister in Natchez we met her and visited with her. We promised that we would pray for her."

"As the disease progressed and the muscles in the woman's throat weakened, a tracheotomy had to be performed. Then while she was in University Medical Center taking treatments, she died, the medical attendants said, three times. Each time she revived. Doctors expressed amazement at her recovery. She told them, 'Members of Briel Avenue Church are praying for me.'"

While she was in the hospital she ac-



James and Zelma Foster are living in Jackson, as they prepare to leave for Surinam. Mrs. Foster, an artist, did the painting in the background.

cepted Jesus as her Savior. Though her home was not in Natchez she asked to be baptized at Briel Avenue.

In the Easter flood her home had been damaged. Different individuals had aided in repairing it so it was even better than before. When she spoke to the church she could open both her eyes. She said, "I have a new house, new health, and new life in Christ, all at once! And I thank God for all this! He has answered your prayers."

Endowment Named For Mrs. Hester

KANSAS CITY, Mo. (BP) — Trustees of Midwestern Baptist Theological Seminary heard a fund-raising update and the announcement of a Family Life Endowment fund at their semi-annual meeting.

The seminary broke ground in September for a Child Development Center, and \$82,594 has been pledged or given for it by 120 donors. The facility, projected to cost \$500,000, was allocated \$329,000 in capital needs funds by the Southern Baptist Convention.

The Carolyn Hester Family Life Endowment Fund was established by H. I. Hester, the first president of Midwestern's board of trustees and former vice-president of the seminary.

Income from the fund, established as a memorial to Hester's wife, will be used to fund the Carolyn Hester Ministers' Wives Conference, the Carolyn Hester Marriage Enrichment Program and the Carolyn Hester Ministry Effectiveness Workshops.

Midwestern President Milton Ferguson explained that Mrs. Hester was actively involved and interested in the young minister and his wife, as well as committed to the necessity of a healthy, growing marriage relationship. It was to this purpose that the memorial was given.

SCORE BOARD	
WITH 1899 CHURCHES REPORTING -	
GAIN OR LOSS OVER 1978	
CHURCH MEMBERSHIP	+3213
BAPTISMS	+2248
SUNDAY SCHOOL ENROLLMENT	+3049
CHURCH TRAINING ENROLLMENT	- 688
CHURCH MUSIC ENROLLMENT	+2246
WOMAN'S MISSIONARY UNION ENROLLMENT	- 152
BROTHERHOOD ENROLLMENT	+1220

This photo explains itself.



LuAnne Ford, of Booneville, a senior at Blue Mountain College, and minister of music and youth at Springdale Baptist Church, Ripley, said that at the Baptist college, "they (staff and faculty) accepted me for who I was... helped me to mature spiritually, emotionally and physically... they really care for us." Also pictured are Kermit McGregor, Education Commission chairman, and Gary Crowell, of Batesville, also a student at Blue Mountain. Crowell said that "it is imperative that the (four Baptist) colleges continue to base their education on Christian values."



Tom Hudson, pastor of Jackson's Oak Forest Church, said "Using our state missionaries in training our workers is an excellent way to fulfill our mandate to teach."



Bobby Perry, pastor of First Church, Moss Point, said of the Christian's responsibility toward the convert, that "The person who enters the fellowship of believers has a right to look for encouragement in the Christian way, whether that encouragement be needed in a time of new adventure or in a time of shame and failure."

Baptists Are Responsible For Creating Environment

By Tim Nicholas

"We do not believe that we can legislate morality," said Mississippi Baptists' executive secretary to reporters at the conclusion of the Mississippi Baptist Convention, "but we believe that we have a responsibility to attempt to create an environment in which the individual can discover the kind of morality that would honor God."

Earl Kelly spoke to a news conference following the convention which passed resolutions concerning the alcohol abuse, and moral decay in television programming.

Others in the news conference were Bill Causey, who was re-elected president of the Mississippi Baptist Convention, and W. C. Fields, public relations director for the Southern Baptist Convention and a convention speaker.

Asked why the convention neglected to introduce resolutions concerning such issues as the taking of hostages in Iran or a Rankin County school's prayer program, Causey explained

that messengers make resolutions on their great concerns and that if a messenger had asked the other messengers to consider such issues, they would have gladly taken positions.

Causey said that Baptists who understand the original Supreme Court ruling on prayer in school know that people have never been forbidden to pray. "The fact that people cannot be required to pray is the key," he said.

Kelly added that most Baptists would not want any prescribed prayers imposed on them.

On the Iran situation, Fields commented that it underscores a major Baptist concern for separation of church and state. "Peace and justice for everyone," he said, "oftentimes is achieved best by a system that guarantees separation of church and state where the church has no authority to legislate its beliefs on an unwilling population and likewise the state is not competent to administer religious affairs."

Barbara Massey Named GA Editor

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missions organization for girls in grades one through six, and *Aware*, quarterly magazine for Girls in Action leaders.

She assumed her position with WMU in Birmingham November 1.

Miss Massey has served as children's consultant for the Virginia Baptist Board, Richmond, Virginia, and

was formerly minister of childhood education, Trinity Baptist Church, San Antonio, Texas.

She is a graduate of Mississippi College in Clinton, and she earned a master's of religious education degree at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

A native of Laurel, Barbara is the daughter of Mr. and Mrs. Wade Massey.



At press conference are Earl Kelly, W. C. Fields, and Bill Causey.

Into His Tabernacle

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the Tabernacle. So every blessing in worship flows out of the atonement.

The third requirement for admission into the Holy Place is cleansing at the Laver (Exodus 30:17-23). The Altar speaks of reconciliation; the Laver speaks of sanctification. This Laver of brass is fashioned from the looking glass (mirrors) which the women of Israel brought out of Egypt on the Passover night (Exodus 38:8). We usually think of using the mirror to please ourselves and please the world. However, before we enter that Holy Place of worship God must make us pleasing to Himself.

The Biblical statement "That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25) causes us to conclude that this daily cleansing is the application of the Word of God to our hearts by the Holy Spirit. We are washed all over one time but there must be daily washing of hands and feet. Peter failed to understand that when he said to our Lord, "Not my feet only" (John 13:9). The Psalmist said, "Who shall stand in his holy place? He that hath clean hands" (Psalm 24:4). It just might be that some of us need to linger at the Laver while we confess our sins and experience His cleansing.

Standing In The Holy Place

Having obtained entrance at the Door, acceptance at the Altar and cleansing at the Laver, we are now prepared to enter that Holy Place of worship. Remembering the Tabernacle speaks of Jesus Christ, and since we are now standing in it, we are in position to learn what Paul meant when he said, "We are in Christ" (2 Corinthians 5:17). Let us look up and study our covering. A covering of blue, purple, scarlet and linen is above us (Exodus 26:1). Blue is the color of heaven so we are covered by the glories of heaven. Purple is the covering of royalty so we are covered with garments of royalty. Scarlet is the color of blood so we are covered by blood. Linen denotes righteousness so we are covered by a righteousness not our own.

Now consider what God sees when He looks down. He sees three additional coverings (Exodus 26:7-14). One is goat's hair indicating there is a sin bearer for us (Leviticus 16:18-22). A second is ram's skin, meaning there is a substitute for us (Genesis 22:13). Third is badger's skin, denoting Jesus Christ in His humanity. (Isaiah 53:2-3). So in our worship today I think we must pause to meditate on our position in Christ while thanking God for our coverings.

Priorities In Worship

Now look about you and note the furnishings in the Holy Place. These visual aids will help us determine what our Lord deems important in worship. Stand first before the Golden Candlestick or Lampstand (Exodus 25:31-50; 27:20). The central shaft should cause us to think of Jesus Christ who is the light of the world (John 8:12) and the six branches (six being the number for man) should tell us something about ourselves.

The shaft and branches are all of pure gold, teaching us that we are partakers of the same nature. We were by nature the children of wrath (Ephesians 2:3); now we are partakers of divine nature (2 Peter 1:4). The beauty of the shaft is reproduced on every branch which is the emphasis of Colossians 3:10, "And have put on the new man, which is

renewed in knowledge after the image of Him that created him." The almonds present Christ in His resurrection power. The knobs or pomegranates speak of Christ in His productivity. The lilies denote Christ in His purity. The reproduction of the shaft in the branches teaches that the power, productivity and purity of Christ become ours. In our worship today we praise Him for the fact that we are changed into the same image from "glory to glory" (2 Corinthians 3:18).

Since the purpose of the Lampstand is to give light we must see ourselves as the light of the world. Worship would not be complete if we did not think of someone in darkness who needs the light; then pray specifically that as His branch we might be used to give that light.

Turn now to the Table of Shewbread, (Exodus 25:23-30) which means "bread of faces" and connotes bread before the face of God or bread accepted by God. We will immediately think of Jesus Christ the bread of life in whom the Father delights. In fact, the Table is covered with a covering of blue signifying bread from heaven.

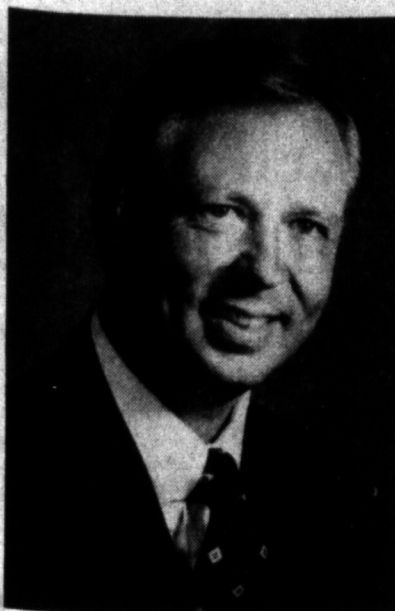
The priests ate the bread and were sustained by it. They simply gathered about the bread of life. Jesus Christ is the living bread and the Word of God is the written bread. We live by the word that proceeds from God, so in our worship today we feed on Him and His word. The presence of Jesus Christ and the proclamation of the Word are essential elements in Christian worship. If Christ and the Word are not there; worship is not there.

From the Table of Shewbread we turn next to the Altar of Incense, obviously the place of prayer (Exodus 30:1-10). Since this is the highest piece of furniture in the Holy Place we are impressed with the exalted position of prayer. The horns on the altar remind us of the power in prayer.

While we are participating in prayer as a part of our worship today, there is an important observation to make. The incense is broken and burned. Our failure to come to grips with typology here may leave us disappointed in prayer. Not until the heart is broken and burning are we really prepared for prayer. Haven't we all said at times, "My prayers do not seem to get any higher than the ceiling?" When the heart of the believer is burdened, broken and burning, there rises an aroma that cannot be arrested until it arrives at the throne of God where it is received and kept and acted upon according to divine purpose (Revelation 5:8).

Before turning from the Altar of Incense I want to read from the Word. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars..." (Psalm 84:1-3). The altars spoken of here are the altars of sacrifice and intercession; the blessing of redemption and prayer. The swallow, depicting all of us who look for a meeting and resting place found it between the altars. There is only one place to build your nest and find your rest and that is in the midst of redemption of prayer.

(Continued on Page 4)



Bill Baker, pastor of First Church, Clinton, preached the 1979 Mississippi Baptist Convention sermon.

Missionaries Have State Ties

Singletons

(Continued from Page 1)

with them at Midwestern seminary and in their church responsibilities, together with the expressed desire of the Dominica missionaries to have them join in the work there, give strong affirmation to the rightness of this couple for the place to which God is calling them."

R. Keith Parks, executive director-elect, expressed gratitude for the Singletons' missions commitment. "Their long-standing membership and service in Southern Baptist churches, along with their particular gifts, will enable them to make an excellent contribution in Dominica," he said.

A native of Belzoni, Miss., Singleton is a graduate of Coahoma Junior College, Clarksdale, Miss., and Oklahoma Baptist University, Shawnee.

He was associate pastor of Pennsylvania Avenue Baptist Church, Kansas City, was a carpenter and insurance company employee in Oklahoma City, Okla., and also worked in Chicago, Ill.

Mrs. Singleton, the former La Homa Martin, was born near California, Mo., but also lived in Stover and Eldon, Mo., and Fargo and Osage, Okla. She attended Oklahoma Baptist University. She was educational director at Pennsylvania Avenue Baptist Church and a medical office manager and administrative secretary in Oklahoma City.

The Singletons have two daughters, Murah Lynne and Abanna Tanisha.

Daniels

(Continued from Page 1)

lived in Pelahatchie, Miss. He attended Florida State University, Tallahassee, and is a graduate of Mississippi College, Clinton, and earned the master of divinity degree from Southern Seminary, Louisville, Ky. She is a graduate of Florida State and is a registered nurse.

The Daniels have two daughters, Deborah Lee, born in 1976, and Rebecca Lynne, 1979.

C. Johnsons

(Continued from Page 1)

Park. She was a secretarial clerk for an insurance company in Atlanta and Nashville and was a salesclerk at Baptist Book Store, New Orleans.

The Johnsons have two daughters, Holly Rebecca, born in 1969, and Lori Elizabeth, 1972.

D. Johnsons

(Continued from Page 1)

Johnson also worked for a paneling company in Holly Hill, Fla., and was minister of music and youth for Liberty (Miss.) Baptist Church.

Mrs. Johnson was a caseworker with the Florida Division of Children and Family Services in Daytona Beach.

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1980 Committees Elected

Order of Business—Three year term
Bob Hamblin, Tupelo
Allen Webb, Pascagoula

Committee on Nominations
P. A. Michel, Brookhaven, Chairman
James Scirrat, Jackson
Joe Ratcliff, Collins
Richard Clement, Tupelo
John Hopper, Meridian
Baptist Record Advisory Committee
J. B. Fowler, McComb
Ferrell Cork, Aberdeen

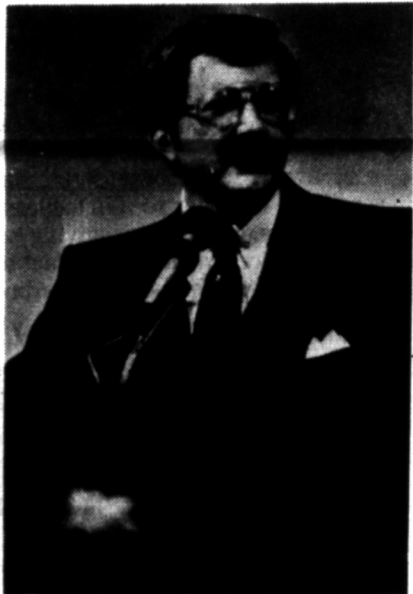
Constitution and By-Laws Committee
David Grant, Jackson, Chairman
Oliver Ladnier, Magee
Kenneth Forbes, Greenville
Eugene Dobbs, Philadelphia
Lewis Sewell, Oxford

Committee on Resolutions
James Richardson, Leland, Chairman

Larry Kennedy, Laurel
Bill Webb, Meridian
Walter Price, Fulton
Bethel Ferguson, Jackson
Glen Williams, McComb
John Causey, Corinth

Committee on Time, Place, And Preacher
Clark McMurray, Pascagoula, Chairman
J. Roy McComb, Columbia
W. P. Miley, Lake
W. E. Corkern, Hernando
Ernest Sadler, Brookhaven

These recommendations were from the Committee on Committees:
Robert Shirley, Chairman; Ed North, Ray Glover, Henry Holfield, and Mrs. Charles Tyler.



Gene Garrison, pastor of First Church, Oklahoma City, told the 1,200 who attended the Brotherhood Conference that greatness belongs to those who serve. "Ministry is the key to greatness in the Kingdom... The reason we don't know many of the great is that so many of them are serving in obscure places, in menial tasks."



Jim Raymick, minister of music at Jackson's Parkway Baptist Church, led music during the Brotherhood Conference at Parkway.

Brotherhood Rally



Eddy Nicholson, the Rocking Chair Philosopher, told Brotherhood rally participants that "A man ought to live well, laugh often and love much." He said that mamas and papas should "give more of ourselves and less of things."



The Brotherhood banquet at Parkway drew 800 men who ate ham and heard Eddy Nicholson and David and Laura Prevost.



The Prevosts sang for Baptist men during the Brotherhood banquet.

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BAPTIST BOOK STORES

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

A good convention . . .

Mississippi Baptists to be congratulated

A responsible decision was made by Mississippi Baptist last week when they accepted a recommendation from the Christian Education Commission, the Clarke College Board of Trustees, and the Mississippi Baptist Convention Board to ask for an objective study of a declining enrollment at Clarke College, which has created the possibility of financial problems.

The Christian Education Commission of the Southern Baptist Convention will be asked to make the study; and, hopefully, this agency will give the school some insights as to why enrollment is declining and perhaps even some thoughts on how to reverse the trend.

The college has had as high as 400 students. The student body now numbers about 150, according to reports.

Let it be said immediately that this writer supports the junior college concept in education. The principle would work whether it were applied in a tax-supported school or a private school, such as ours. The idea is that some students are not ready for senior college work, and the junior college provides a time of additional maturing beyond the high school and at the same time offers college level courses. At Clarke they are also in a Christian setting.

So let the study be made. Mississippi Baptists are behind it. The issue passed at the convention without a dissenting vote. There is nothing to fear. If the truth is provided in the report of the study, and surely it will be, then it is to be welcomed.

The study will not close Clarke College. The college administration and trustees and Mississippi Baptists will

act as they see fit based on the knowledge they gain through the study.

The budget adopted for 1980 moved past \$11 million. This is less of a percentage increase over 1979 than this year was over 1978. This year we are \$1 million ahead of the same time last year and well on our way to meeting a budget of \$10 million. We had our first \$1 million month in missions gifts in October.

Fine Spirit

The spirit at the convention throughout its three-day session was very fine. The attendance remained high all along even though the registration was no higher than usual. At 9 a.m. on the final day the registration was 1,222. It's possible that only half of the churches had messengers in attendance; but those who came attended well, heard fine preaching and music, and were part of a good spirit that prevailed throughout.

This spirit of fellowship and enthusiasm seems to be carrying over from association meetings, when it was generally reported that attendance was good and enthusiasm was high. The same sort of spirit seems also to be pervasive in other state conventions, as those reports are coming in. The attitude seems to be one of expectancy as if Southern Baptists are entering into a period of good and positive experiences as we are trying to witness to our nation and to the world. No one can explain the attitude apart from a general sense of deeper commitment.

This is reflected in the reports of all areas of Baptist life. Last year almost all reports showed downturns. This year the experience is the opposite.

The graph is moving up in all areas except for the enrollments of Woman's Mission Union and Church Training. In those categories the losses are slight.

Certainly it has to be said that Baptists don't all have to agree with each other for a meeting to be good, for that is a condition that is almost beyond attainment. Baptists speak their convictions when they meet, and it is seldom that they are all the same. The only negative note about the convention just passed, however, was a vote to delete from the convention's budget an annual item of \$3,600, which has been an expression of appreciation that was established six years ago when W. Douglas Hudgins retired as executive secretary. Hudgins came to the post late in his career from a very successful pastorate and under trying conditions because of the shock caused by the sudden death of the previous executive secretary. Such a stipend cannot be paid to every Baptist employee who retires, however, and it was questioned on that basis. By a vote of 55 per cent of the messengers present at the time, it was deleted.

Two Conclusions

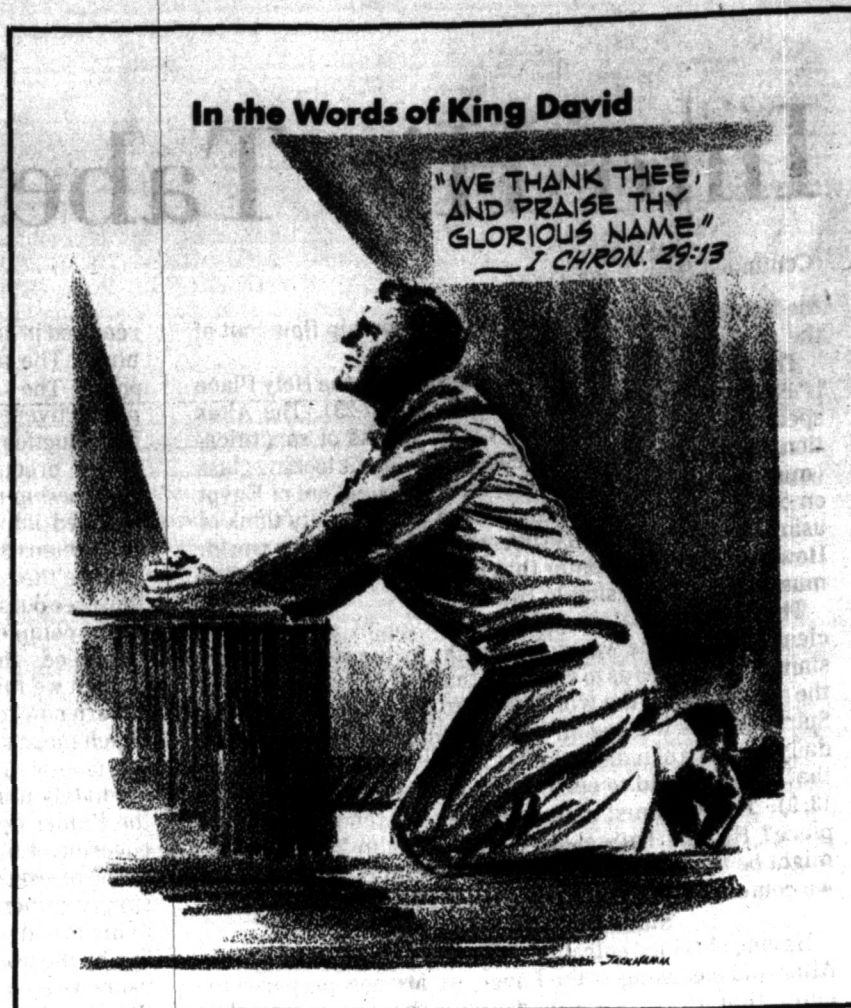
There are two conclusions that are to be drawn from this action. One is that the messengers knew about the \$3,600 stipend because it was not hidden in the budget somewhere. The actions of the Mississippi Baptist Convention Board are open for all to see. That budget item had been there for six years, plainly labeled. That is as it should be. There should be no Baptist secrets kept from Baptists. They should be able to inform themselves of any areas of Baptist operation about

which they have questions.

The second conclusion is that nothing is ever "cut and dried" in a Baptist meeting. This is the first time a budget has been questioned in years, possibly the first time ever in the memory of many veteran convention goers. It was questioned this year, however, and it was changed by majority vote. This is the Baptist system.

The sadness in the action comes because it happened to involve such a dedicated servant and denominational statesman as Doug Hudgins. He is a former Texas pastor, and his is a name the writer can remember hearing almost from earliest recollections. He has been executive secretary in Mississippi, pastor of the largest church in Mississippi, first vice-president of the Southern Baptist Convention, chairman of the Executive Committee of the Southern Baptist Convention, president of the SBC Foreign Mission Board, president of the state convention, member of the Convention Board, chairman of the Executive Committee, and the annual preacher at both the national and state conventions as well as achieving recognition in many other areas. He would be the first to say, "It is the will of the body, and it must be so."

And as is the nature of Baptists, even though the convention was almost evenly divided on the issue of the annual stipend, the spirit of good fellowship and enthusiasm was not dampened. It was a fine convention. The officers and the members of the committee on order of business are to be congratulated. All Mississippi Baptists are to be congratulated.



Faces And Places

By Anne Washburn McWilliams

"Thanksgiving Day Is Here"

Swing the shining sickle
Cut the ripened grain;
Flash it in the sunlight,
Swing it once again!

Gathered is the harvest
For another year —
Now our day of gladness,
Thanksgiving day is here!

That's what we sang at Ridge Grove School when I was in fourth grade, after the teacher had read to us the 100th Psalm. Cut-outs of turkeys bordered the blackboards. When the bell rang for chapel time, we in our crepe paper Pilgrims' and Indians' outfits marched upstairs to present our play.

Next day our family ate Thanksgiving dinner at Grandma Washburn's house. In early morning Mama planned to make potato soufflé to take along, so she sent me to fetch the potatoes. Why don't people have potato hills any more? Ours was in the garden, a deep cave-like hole lined with pine straw, filled with potatoes, then covered over with a tin roof and a layer of dirt. I slid down into the cool cavity, and selected what I needed. Later I brought in an armload of stove wood.

We walked through the woods, taking the shortcut to Grandma's house. Betty and I raced on ahead of Mama and Daddy, along an old roadbed, swishing through the fallen leaves. Grandma's dinner was good, especially the pumpkin pie.

That day Grandpa was making syrup at his outdoor mill; we drank all the cane juice we wanted.

Friday and Saturday were carefree holidays. Then Sunday morning at County Line Church, Mr. Clyde Sanders led us in singing "Praise Him! Praise Him!" In opening assembly at Sunday School Daddy read from Psalm 103: . . . bless the Lord, O my soul, and forget not all his benefits. . . .

Ever since the first time at Ridge Grove School I heard the story of the Pilgrims, I guess I halfway believed the legend that they stepped out of the Mayflower onto Plymouth Rock. Recently my cousin Larry Washburn and I were laughing at our disillusionment in finding out that wasn't so.

In June 1976 I arrived at Plymouth at dusk to find that the rock was quite distant from the sea, and fenced for tourists' viewing. A frigid wind was blowing off the Atlantic. I thought how cold indeed it must have been that December in 1620, and I admired the Pilgrims anew for their fortitude and courage. I ran across the street to a warm restaurant and a cup of hot chocolate — but they alighted to no such amenities.

If the Pilgrims grumbled that first cold, hard winter, at least they did not give up.

Speaking of grumbling, I can distinctly remember — with shame — when my complaints expressed ingratitude. "I'm cold." "I'm too tired to cook supper." "I worked hard at this task, but nobody appreciated what I did." Just samples.

Friday I ran across this sentence by Phillip Keller: "Sit down alone in a quiet spot; write down by one all the good things — the delights and pleasures God has made possible for you." This struck me so that I wanted to fall on my knees in adoration before a marvelous God who has been so good to me.

There is no end to the list of good things: I have food, when so many are hungry, a job when many are unemployed. I'm grateful that our family can be together for Thanksgiving dinner in Montgomery with my niece Karen and her husband Tom Dennis (Karen works now in the Alabama Baptist Building), that Mama and Betty and W. D. will be there. Since Tom married Susan this year and Luann married Bubba, we'll have two more around our Thanksgiving table.

I'm glad I can see the sunset behind Calvary's steeple when I drive across the Fortification overpass. I'm thankful for hot baths and clean sheets, new books, a little girl knocking at my door, caring friends at church, a warm fire at night, the loyalty of my dogs, the sound of the key in the lock when it's time for W. D.'s arrival home.

"Know . . . that the Lord he is God. . . . Enter . . . his gates with thanksgiving!"

Thanksgiving season . . .

A need for food and for the Lord

Our pilgrim forefathers stopped their efforts to carve out a new land from the American wilderness and gave thanks to God for their safe passage and for their sustenance after arrival.

We have made that thought the basis for a national holiday, but mostly we have simply presumed upon their early prayers of thanksgiving and have lived as if the Lord's blessings were a matter of course.

Thanksgiving has come to mean three things: a day off from work, a huge meal with a turkey as the main item, and a football game in the after-

noon. It is a fact that thankfulness for the mercy of the Lord should be a continuing thing, but this Thanksgiving season should serve to remind us of some of the realities of our present life.

In the first place, while thanksgiving was in order for the blessings of the Lord upon the pilgrim fathers, we have continued since that time to live in a land and in a world that are beset with dangers of their own. Thus we must continually be before the Lord with pleas for His guidance and with thanks for His ever-continuing mercy.

In the second place, we must wake up to the fact that the dangers that sur-

round us are real. We speed up and down the highways as if there will be a continuing supply of gasoline at no more than \$1.05 per gallon and as if a 55-mile-an-hour pace doesn't make any difference in the number of lives lost in highway crashes. We eat as if we have much more than we need and as if millions of southeast Asians and Africans and those of other lands are not trying just to stay alive on much less than they need. We go about our merry way as if there is no need to be concerned over the fate of 49 Americans held hostage in the U.S. Embassy in Iran.

We live as we do because for some reason the Lord has seen fit to bless us excessively. This Thanksgiving season should remind us of that fact and cause us to be generous in our expressions of thanks to Him.

At the same time, may it cause us to be earnest in our pleas that we may be found to be responsible as we live in the midst of our plenty.

Let's look about us at home even if we can't stretch our vision around the world. There are many in our own communities who are in need.

Most of all they need the Lord who is the object of our thanksgiving.

Guest Opinion . . .

Get in on God's gift

By Tom Hudson, Pastor
Oak Forest Baptist Church
Jackson

The Bible says that one of God's gifts carries the label "evangelists." God never gave us anything we did not need or should not have. When His gifts are used by the churches, the work of Christ is blessed.

Bangkok, Thailand — Southern Baptists' 30th year of missions work in Thailand was marked by record baptisms and giving among Baptist Thais, according to missionary press representative Maxine Stewart. Contributions amounted to \$117,209, a 62 percent increase over the previous year. Thai baptisms numbered 173, a 10 percent increase over last year's figures.

Oak Forest Baptist Church has used full-time evangelists in eight of the last 15 spring revival meetings. Each meeting, whether led by pastor or evangelist, brought its own distinctive blessing. However a comparative study of the statistics is revealing.

The average week-day attendance in pastor-led meetings was 278; in

those led by evangelists, 406. The average number of baptisms in pastor-led meetings was 11; in evangelist-led, 31.

I have discovered the high-pressure, gimmick-prone, money-grabbing stereotype to be the Satan-inspired lie that it is. Evangelists are in the main God-called men and women who are

deeply committed to fulfilling the ministry to which God has called them (as are pastors in the main).

Get to know our Mississippi evangelists. A golden opportunity for that will be following the Feb. 5, 1980, session of the state Bible/Evangelistic conference in Columbus. Use them. Get in on God's gift!

Into His Tabernacle

(Continued from Page 3)

We have been worshipping in the Holy Place. Beyond us there is another room called the Holy of Holies. Prior to Calvary a veil separated the two and we are not left in the dark as to the identification of that veil — "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Hebrews 10:19-20). The veil is of cunning work (Exodus 26:31), meaning no other like it. Here in our worship we consider the uniqueness of our Saviour, especially His incarnation, virgin birth, sinless life, and resurrection. There is no other like Him. That veil was the only wall of separation between the Holy Place and the Holy of Holies. Only through the veil could the priest enter into the holy presence, and the secret of all holiness is the indwelling of the holy one. When the mob shouted "away with him, away with him" (John 19:15), if they could have known that only by doing away with Him could there be a way for us. And in our worship today we rejoice in the fact that the veil is torn to make a way.

Holy of Holies

Now we step into the Holy of Holies where the Ark of the Covenant is located (Exodus 25:10-22). Remember God said to Moses, "I will meet you there." Inside this small wooden box we find the commandments, a pot of manna and Aaron's rod that budded. These speak of Jesus Christ who is the law fulfilled, the bread from heaven and resurrection life. However, our attention immediately turns to the Mercy Seat above the Ark. This covering of gold has an angelic creature of judgment at each end with eyes on the Mercy Seat looking for blood from the Altar.

What if the blood sprinkled Mercy Seat were removed from the Ark? A Biblical illustration answers this question. The Philistines had captured the Ark and decided to send it back because it became a curse to them. They came to the city of Bethshemesh, where certain people moved with curiosity, lifted the blood stained Mercy Seat from off the Ark, leaving the broken law without any covering. Immediately judgment fell, for when the blood is removed the throne of grace becomes the throne of judgment (1 Samuel 6:10). What a blessing to sing "My hope is built on nothing less than Jesus blood and righteousness."

God's gift in a wooden cradle takes the place of that wooden box and we worship Him. Nearly every week on television there is a scene from the Wailing Wall in Jerusalem, where our Jewish friends are waiting for the return of the Ark of the Covenant. We are not waiting for the return of a gold crowned box, but we are waiting for the return of the gold crowned body of our risen, living, reigning Lord. And surely the time cannot be far away when He will set his right foot upon the sea and his left foot upon the earth and claim, as only He can, the title deed to all creation. Then our worship will move to a new dimension when the vision of John becomes a reality.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:1-3).

Letters To The Editor

Mrs. O'Hair Again

Editor:

I have enclosed a petition that is circulating among the churches in this community concerning the action of Madalyn Murray O'Hair to ban all religious broadcasts in America. Is there any validity in this petition? Is petition No. 2493 presently being considered by the Federal Communications Commission, and does this petition pose a real threat to our rights of the First Amendment? If so, I think the Southern Baptists of Mississippi should be informed.

Harvey Webb, Pastor
First Baptist Church
Boyle

Editor:

Enclosed you will find a copy of a sheet distributed recently at a statewide American Legion meeting. One of our members brought it to me with the suggestion that I publish it in our church. Before doing anything I thought to check out the validity of the threat first.

I know that for several years now similar issues have appeared which were long ago defeated. Please advise me as to the status of Petition No. 2493. If it is a dead issue, I need to advise our membership and the gentleman who brought it to me.

Gene Henderson, Pastor
Fairview Baptist Church
Columbus.

These letters were presented because this situation seems to be rearing its head again, and this seems to be a good way to call attention to the is-

sue. The Baptist Record has received other inquiries recently about the activities of Mrs. O'Hair in relation to religious broadcasts. I called the Baptist Joint Committee on Public Affairs to be sure of the circumstances. Petition No. 2493 was presented about four years ago by two individuals who I believe were in California. They wanted the Federal Communications Commission to cease licensing radio stations which intended to carry religious broadcasts only. Their petition was denied. Mrs. O'Hair had nothing to do with it; but somehow her name keeps cropping up in connection with this religious broadcasting issue, which is now dead. It is a strange phenomenon. It is a bogus petition. — Editor

Prison Ministry

Editor:

In Mississippi I'm not known at all. But I'm here to fulfill the will of our Father. In Arkansas my mission was to bring Jesus Christ to the jail and prison (Matt. 25:36). The Lord has given me a great burden for the people.

People are in prisons because they sinned. We as Christians are to show them a light and guide them from the ways of the world (or Satan) to the living Christ, whom we worship.

The Lord has opened the doors for me to come here (Mississippi) and start a strong prison mission. I'm able at any time to speak, teach, preach, or listen. We need your prayers.

Joe Holcomb
Rt. 2, Box 143 E
Sarah, Miss. 38665

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Don McGregor, Editor
Tim Nicholas, Associate Editor
Anne McWilliams, Editorial Associate

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Bill Causey, President
Earl Kelly, Executive Secretary-Treasurer
The Baptist Building
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Just For the Record



CROOKED CREEK CHURCH, SILVER CREEK, Lawrence County, broke ground Oct. 7 for a new education building. Pictured at far left is the pastor, Freeman Pierce. Building Committee members are on the front row, left to right: Henry Sills, Winford Stephens, Dave King, Larry Davis, and Danny Lee Cliburn.

A Sunday School enlargement campaign will be held at Parkway Church, Pascagoula, Nov. 25-Dec. 2 at 7 p.m. nightly. James A. McKeithen will be the evangelist with Zeno Wells leading the music.

McKeithen was born in Florida. The public is invited to the services. Kenna Byrd is pastor at Parkway.

Gatesville Church had its Thanksgiving dinner on Sunday, Nov. 18. Three men were ordained as deacons after the noon meal. These were Windell Lewis, Grady Merchant, and Raymond Patrick.

A RECORD SUNDAY SCHOOL ATTENDANCE of 150 started off a day of praise and thanksgiving for ZION HILL CHURCH, WESSON, as it celebrated homecoming Oct. 21. The message of the day was delivered by Jerome McLendon, pastor, followed by lunch served by the ladies of the congregation. The afternoon song service included congregational hymns as well as special music brought by Jimmy Keys, Elsie Elkins, Patsy Jackson, Bobbie Jerome, Helen Beall, Jackie Beall, Wayne McInnis, Robert McLendon and Mike Douglas, all from Zion Hill, and Jerry McLendon and Mary Evelyn Young from Crystal Springs.



FIVE HUNDRED AND FIFTY MEMBERS OF MORRISON HEIGHTS CHURCH, CLINTON gathered for a "Together We Build" banquet Nov. 7 at Ramada Inn-Coliseum, Jackson. The dinner launched a campaign among the members to pledge \$700,000 toward the building of a \$1,325,000 multi-purpose activities and education building. By Nov. 18, pledges totaled \$433,000, and at least 200 more families were still to be contacted. Speaker for the dinner was L. Gordon Sansing of Meridian, shown standing at left. Others, left to right, are Mrs. Sansing; Mrs. Kermit McGregor; Kermit McGregor, Morrison Heights pastor; Lamar Nail, Building Committee chairman; and Mrs. Nail. Seated beyond Sansing on the left is Glen Holmes, chairman of the Finance Committee.

Names In the News

Mrs. Vincent Scoper, Jr., of Laurel has been elected as President of the Mississippi College National Alumni Association, the first woman to hold that office.

The former Dell Dickinson of Leland, Mrs. Scoper is a 1956 magna cum laude graduate of Mississippi College. She is the daughter of the late John W. Dickinson and Mrs. Dickinson of Leland.

Mr. Dickinson served on the College's Board of Trustees prior to his death in 1977. Members of Mrs. Scoper's family have supported the institution for a number of years, with son Stephen V. Scoper, a senior pre-med student, representing the fourth generation.

Mrs. Scoper is a member of First Baptist Church of Laurel, where she teaches an adult Sunday School class. She is WMU director of the Jones County Baptist Association.

She is the wife of State Representative Vincent Scoper, Jr.

Richard White has entered the field of full-time evangelism. He is available for revivals and pulpits.

A native of Mobile, Alabama, he was ordained to the ministry in 1969 by the Myrick Church, Laurel, Miss. He graduated from William Carey College in 1972 and from New Orleans Seminary in March, 1979. His address is Rt. 12, Box 318, Hattiesburg (phone 601-583-8283).



DAVID LARRIMORE celebrated his 10th anniversary on Oct. 1, as minister of music for Calvary, Tupelo. The church on Oct. 14, gave a reception honoring him and his wife Jeanette. John Armistead (right) presented a plaque and love offering given by members of the church.

Linda Axtell of Clinton, senior Christian education major at Wheaton College, will go to the Dominican Republic during the Thanksgiving holidays. She and 59 other Wheaton students will help erect 400 pre-fabricated shelters for homeless Dominicans in Jarabacoa and Nigua where a river overflowed and ruined hundreds of homes following Hurricane David. Local families will prepare housing sites and assist the students in building. During October Wheaton students collected clothing and canned food and shipped these supplies through the Dominican Consulate to some of the hurricane's neediest victims. Linda is the daughter of Alan and Betty Axtell.

Two deacon candidates were elected Nov. 4 to serve as yoke-fellows for six months, then be ordained to begin the deacon rotation program at Swiftwater Church, Washington Association. The two candidates are Bobby Naron and Tommy Cherry. Deacon chairman is Huey Roden.

The five children of retired pastor Clarence J. Hughes and Mrs. Hughes will celebrate their parents' 50th wedding anniversary with a reception at Pearson Church, Pearl, Sunday, Dec. 9, from 1:30 to 4:30 p.m. Hughes was ordained in 1932 at Pine Grove Church (Simpson). Before he retired due to ill health he was pastor of many churches — in Smith, Jasper, Simpson, Jones, Covington, Lamar, and Scott Counties in Mississippi, and in two churches of Arizona. During World War II, when many pastors were in service as chaplains, he served five churches at one time. The Hughes live in Pearl and are members of the Pearson Church. Friends are invited to the reception.

Raymond Road Youths Will Open Saturday Show At Metro Theatre

Young people of Raymond Road Church, Jackson, will begin presenting regular Saturday programs at the Metro Cinema Theatre in Jackson, starting Nov. 24. Gene Rester, the church's youth director, said the programs will start each Saturday morning at 10 and end at 12:30 p.m.

Feature films, magic acts, games, and puppets will be part of the special programming. (During the summer the Raymond Road youths practiced to perfect their skills in these.)

The Metro Cinema will be in charge of the movie and concession, with other programming provided by the outreach youth ministry of Raymond Road Baptist Church.

Children who attend will be greeted by colorful clowns giving out balloons and children's tracts, and will be supervised by youths and adults during the program.

"All children will be required to remain in the building until parents return for them at 12:30," Rester said.

He added, "Good programming is hard to find for children in the Jackson area, and we hope the local churches will support this effort."

"Although much of the program will be of a secular nature, the youths will lead in puppet work that will give some spiritual truths, along with games to help prepare children in the use of the Bible."

Alan Jones, 18, BSU Officer, Dies In Wreck

Alan Jones, 18, son of Mr. and Mrs. Wallace Jones of Saucier, was killed in an automobile accident on Oct. 3, near his home.

In a Baptist Record article in 1972, Alan was identified as one of the youngest pianists elected by a church in the Gulf Coast Association at the age of 10. He continued to serve his community, his church, his Lord, his college student body until the time of his death.

He had attended mid-week prayer service and was taking three youths home when he was killed.

Alan participated in many youth and regular revivals along the coast and was making plans to become a BSU summer missionary. A memorial fund has been established in his memory to help the Baptist Student Union Center Building Fund on the Perkinston campus where Alan was a freshman, and a BSU officer. Alan was a member of Faithview Church, Saucier, where his family are members.



Raymond Road youths will entertain children on Saturdays at Metro-Center, Jackson.

Emmanuel To Dedicate New Building

Emmanuel Church, Walnut Grove, will dedicate its new church building Sunday, Nov. 25, at 2 p.m.

The church was organized June 18, 1978, with 47 charter members.

Tony Henry, church clerk, states, "We invite all churches to come help dedicate this new church which the Lord has blessed in a tremendous way."

Dial-A-Prayer At Aberdeen

Dial-A-Prayer has been inaugurated at Aberdeen, reports Sarah Peugh. Area ministers give devotional messages and prayers each day.

This is a 24-hour service. The Dial-A-Prayer number is 601-369-9257. The motto of the service is "Brighten your day; lighten your burden."

Baptist mission secretaries from every continent are making a survey of "un evangelized fields" to be used as background for planning mission strategy. The group, known as IMS (International Mission Secretaries), meets annually during sessions of the Baptist World Alliance General Council.

Staff Changes



The Hunsingers

Clear Creek (Lafayette) welcomed Ron Hunsinger as new music director, and gave a dinner and old-fashioned pounding for him and his wife Lilian on Sept. 30. The Hunsingers moved from the Vaiden Church. Ken McMillen is Clear Creek pastor.

Bruce Gresham has resigned the pastorate of Mashulaville in Noxubee County to accept a call as pastor of the Schlatter Church in Leflore Association.

Jim Bain began a new pastorate at First Church, New Albany, Oct. 1. He is a graduate of Mississippi State University and New Orleans Seminary. He is married to the former Betty Jenkins of Vardaman, Miss. They have three children: Randy, who is pastor of Abbeville Church, Abbeville, Pete, and Angel.

Bain For the past three years, he has been in evangelistic work. He has three books in publication: *The Four and Twenty Elders* (two volumes) and *For His Name's Sake*.

Billy W. Baker has resigned as pastor of West Shady Grove Church, Webster Association, and has begun a new pastorate at West Ripley Church, Tippah Association. He is a native of Calhoun City and a graduate of Clarke College and Blue Mountain College and has studied at New Orleans Seminary. He is married to the former Rebecca Morgan of Vardaman. They have three children, Diana, Michael, and Jonathan. Their new address is 1217 West Cooper St., Ripley, Ms. 38663.

Baker Roy Myers is now pastor at Calvary Church, West Point. He was formerly pastor of Mt. Zion Church, Independence.

J. K. Ham has resigned the pastorate of Handsboro Church, Gulfport, to accept the pastorate of the Pine View Church, Gulfport. He was at Handsboro for four and one-half years. He is a graduate of University of Alabama and New Orleans Seminary.

David Crosby is the new pastor of Bethel Church, Mississippi Association. He and his family go to the church on weekends, as he is a student at New Orleans Seminary.

Tommy Miles has accepted the call of Rock Bluff Church (Rankin) as pastor. Miles, a graduate of Clarke College, has been in the ministry three years. He has led several church wide revivals, been a speaker at youth rallies and retreats, and led an association of churches in Alabama through the help of the Max Jones Evangelistic Association Inc. of Jackson, of which he is an associate evangelist. He also was pastor of churches in Scott Association.

He and his wife, the former Sheena Comfort of Morton, will be moving into the church parsonage with their infant son, address P. O. Box 525, Morton, Ms. 39117 (phone 537-3247.)

David Wayne Lature has accepted the position as minister of activities at First Church, Yazoo City. Lature replaces Danny Johnson, director of youth ministries, who resigned his post at the Yazoo City church to enter Southern Seminary this past August.

Lature, a native of Kentucky, is a graduate of Murray State University, Murray, Ky., and a 1979 graduate of Southern Seminary. His wife Gaila holds a B.S. degree in social work and history from Murray State. The Latures moved to Yazoo City on Nov. 13. James F. Yates is pastor.

Jerry Watt is new minister of music and youth at Mt. Zion Church, Independence. He and his wife, Debora, moved to Mississippi from Ferris Hill Church, Milton, Fla.

Roy Myers is now pastor at Calvary Church, West Point. He was formerly pastor of Mt. Zion Church, Independence.

J. K. Ham has resigned the pastorate of Handsboro Church, Gulfport, to accept the pastorate of the Pine View Church, Gulfport. He was at Handsboro for four and one-half years. He is a graduate of University of Alabama and New Orleans Seminary.

BAPTIST RECORD PAGE 5
Thursday, November 22, 1979

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JANUARY 20, 1980



Gene Henderson, B.A., Th.M., Th.D., pastor of Fairview Baptist Church, Columbus, teaching "Introduction to the New Testament."



Robert Hamblin, B.A., B.D., Th.D., D.D., pastor of Harrisburg Baptist Church, Tupelo, teaching the basic course in "Preaching."

The North Mississippi Center of the New Orleans Baptist Seminary will offer theological preparation for ministry for persons who have not received college degrees. All students who participate in this program will be enrolled in the New Orleans Seminary through its off-campus branch in the University Center in Tupelo. For more information or application forms, write or call Fred B. Moseley, Director of the School of Christian Training, New Orleans Baptist Theological Seminary, 3339 Gentilly Boulevard, New Orleans, LA 70126.

FIRST BAPTIST CHURCH

Crystal Springs, Mississippi

Is Featuring

JERRY CLOWER

Guest Preacher



Sunday, November 25, 1979

11:00 A. M.

Dr. L. Wayne McCullar, Pastor



SCRAPBOOK

Golden Fields

For golden fields of new-mown hay,
For food and shelter every day,
For sunshine and rain along the way,
For these, O Lord, we thank thee.

For work to do for those we love,
For blue skies shining up above,
For air as soft as a mourning dove,
For these, O Lord, we thank thee.

For fallow fields that wait for spring,
For meadows where the wild birds sing,
For all the joys that life can bring,
For these, O Lord, we thank thee.

For crops a-ripening in the sun,
For sleep and rest for everyone,
For hope of heaven when life is done,
For these, O Lord, we thank thee.

—Madge Gill

Let Us Give Thanks!

My God
Today I kneel to say
"I thank you."
For once my prayer holds no request,
No names of friends for You to bless.
Because I think even You
Might sometimes like a prayer that's new
Might like to hear somebody pray.
Who has no words but thanks to say.
Somebody satisfied and glad,
For all the joys that he has had,
And so I say again,
"I thank you Lord."

Bulletin, West
Jackson Baptist Church,
Jackson, TN.

Thanksgiving

As I awoke and looked out at the pretty leaves, I
thanked God I had eyes to see all the beauty—the
blue sky, the sun shining through. I thanked Him for
the earth, the skies and seas.

The Lord blesses me each time He gives me
another day, another night to rest and sleep. I thank
Him for children, for brothers and sisters and
mothers and fathers. I thank Him for the rain, and
birds that sing. I thank Him for love that's true.
I thank Him for the birth of His only Son, sent to
earth... and for the blood that was shed for me. Oh,
the Lord blesses me in so many ways! —Gertrude
James

—Sarah Peugh

A Southern Fall

Dried soybeans in countless rows;
Tree leaves sugared red and gold;
Stalks of cotton in fields left void
Of fiber picked; pumpkin and gourd
Leave their vine dyed plum and brown
As Heaven and Nature in chorus resound
Earth's way of reflecting God
in fall, the harvest of the sod.

Bay Vista Commissions Mastersons

Jerry and Joyce Masterson were
commissioned into the Mission Service
Corps in a service Oct. 28 at Bay
Vista Church, Biloxi.

The Mastersons shared their testimony. They will be serving in language missions in Denver, Colo.

Others on program included Paul Vandercook, director, Language Missions, Gulf Coast, and Randall Perry, pastor.



Perry presented certificates from the church and from the Home Mission Board. A reception was held after the service.

Parkway, Natchez Oversubscribes 1980 Budget

Parkway Church, Natchez, has
oversubscribed its record 1980 budget
of \$321,553. The announcement was
made on November 4, Victory Day, by
Charles Price, director of the Church's
Forward Program of Church Finance.

A total of \$321,857 has been pledged
to the financial support of the church
for the coming year. Commitment
cards were returned by 498 persons;
over 300 pledged to give at least a tithe.

This is the fourth consecutive year
that the church's budget has been
over-subscribed, in the Forward
Program emphasis.

At the church-wide fellowship dinner
and children's party, over 700 were
in attendance, in the Natchez Convention
Center. W. E. "Bill" Thorn was
speaker.

The human mind cannot go beyond
the heights and moral culture of Christendom,
as it gleams and radiates
from the Gospels. — Goethe

Confidence

Lord,
in your crucible
I have been purified
fired and flooded
have not overwhelmed me
because of your promises
I have walked behind
as You have led
Your abundance is mine
Praises echo in my
heart's deepest crevices
because of Your goodness.

—Helen F. Monroe

Never Far Away

God of vast worlds unknown,
we bask in your light's ray.
You've sent for us; you gave your Son
to gentle the space and make possible the way.

Heal our tired spirits.
Lift us bodily when we fall.
We quake with many fears, and death
intervenes before eternity for all.

Blend your creative mind with ours.
Let our faith make gold the grey dawn,
and may our searching little prayers
bring the heavens down in spirit and in psalm.

Rejoice, Lord, you've found the lost one!
Then let us all search your ways
to enter into your gates with thanksgiving
and into your courts with praise.

—Violet Tackett

BSU Gives Party At Nursing Home

The Baptist Student Union of the
Northeast Mississippi Junior College
held a Halloween Party for the residents
of Aletha Lodge Nursing Home,
Nov. 1. This was a part of the weekly
ministry to the Lodge by interested
students.

After refreshments were served,
and favorite songs sung, the students
acted out several skits. Trick or treat
bags were delivered to 38 bed-ridden
residents.

Students who attended were:
Donald McKinney, Beckie Waddle,
Kathy McElroy, Lisa Cox, Paul
Wright, Kathy Bain, Donnie Matthews,
and Susan Parker.

BSU Director at NEMJC is Joe
Cobb. Associate director is Larry
Wimberly. The Aletha Lodge directors
are Mrs. Juanita Perry, director, and
Mrs. Edith Breedlove, activities director.

Okahola Church Constituted

Okahola Church, was recently constituted, with Ray Grissett, Consultant, Cooperative Missions, Mississippi Baptist Convention Board, bringing the special message. The church was accepted into the Lamar County Association.

Okahola began as a mission of First Church of Purvis in June, 1978. It is located on Black Creek in Okahola community. Land was donated and the church is presently meeting in the double-wide chapel trailer furnished by the Mississippi Baptist Convention Board.

Jim Stagg is pastor. The church has 62 members; Sunday School enrollment is 82. The building fund has received \$17,000. Plans to start a building immediately have been completed. The church motto is: "A Growing Church for a Coming Lord."

MK Flown To Dallas After Car Accident

ABIDJAN, Ivory Coast (BP) — The one-year-old daughter of Southern Baptist missionaries Mr. and Mrs. F. Mitchell Land, has been flown to Dallas, Texas, for medical treatment after being run over by a car.

The extent of injuries is not known, although Mae Elizabeth does have a broken pelvis and cannot walk. Mrs. Land and the child were scheduled to arrive in Dallas Nov. 8, from their missionary home in Abidjan, Ivory Coast.

Land and the couple's other three children will follow at a later date. The Lands, Texas natives, were scheduled to begin furlough at the end of December.

Tanner To Speak, Gulf Coast M Night

Bill Tanner, executive secretary, Home Mission Board, Atlanta, Ga. will be guest speaker for M Night on Nov. 26 at First Church, Long Beach.

The Sanctuary Choir of First Church, Bay St. Louis, will present special music.

Tanner, a former pastor of First Church, Gulfport, will bring a Bold Mission Thrust challenge. As director of the Home Mission Board he is responsible for implementing Bold Mission Thrust plans in the U.S.

Frank Barnes, associational Church Training director.

Devotional Thankfulness Ought To Show

By James E. Pugh, Jr., Pastor, Union Church, Meridian
Luke 17:11-19

Recently I had occasion to demonstrate my upbringing by holding a door open for a lady who was coming my way. Though I went to some trouble to do so, rather than a smile or a word of thanks, I received a haughty scowl. I must confess that for a moment, I considered giving up the practice.

Everyone likes to be appreciated, especially when we do something for someone, and we like for that appreciation to show. The only way we can really know if we are appreciated is if it shows in the other person's actions and words.

Luke records that when the Lord Jesus healed the ten lepers only one returned to say, "thank you." Christ's question, "but where are the nine?" demonstrates unmistakably that God wants us to express our appreciation of His blessings.

We ought to show our thankfulness because it is right to do so. The Word tells us over and over to give thanks. We ought to show our thankfulness because we are commanded to do so. All else in Creation does, and most certainly God's people should praise Him! We ought to show our thankfulness because it is our testimony to this world that God is; He is alive and we belong to Him!

We must show it by the way we act and by the way we talk. Too many of today's Christians have retreated into the Devil's dungeon of silence where they "live their testimony" but they never tell it. Certainly we must live our thankfulness but unless we continually direct the attention of those around us to God by our words of praise, we will never truly be witnesses unto Him, nor will we show that we are truly thankful.

"Let your light (words) so shine on your good works that as men see them, they may glorify your Father which is in Heaven" (Matthew 5:16).

Pastor's Son Dies In Accident

David Lee Townsend, 14 year old son of Rev. and Mrs. David E. Townsend, native Mississippi pastor, and recently pastor of Coalton Fellowship Church in Purvis, was accidentally killed in a hunting accident on Oct. 27, near Baxley, Ga., where Townsend had assumed the pastorate of Woodlawn Church on July 1, 1979. Besides his parents, David Lee is survived by one sister, Elva Renee.

According to investigative sources, Pastor Townsend had taken David Lee and his friend on a hunting trip Sat.

Oct. 27, and as they were returning to their vehicle the boys had arrived first. As David Lee's companion was unloading his gun it accidentally fired, and the entire shot load struck David in the heart, killing him instantly.

Funeral services were conducted in Baxley Oct. 28 with E. L. and John Lewis officiating. The remains were flown to Purvis, for concluding services on Oct. 30. Troy Sumrall, Mike Lee, Wylie Johnson, and Richard Miley officiated.

Carey BSU Missions Emphasis Looks At Lay Missions

Highlight of the William Carey College BSU's annual Missions Emphasis Week was "Boldly Facing Missions," devoted to information about lay mission opportunities.

The Tuesday evening, Nov. 27, program featured a panel discussion by career missionaries and BSU summer missionaries, special missions music, and a challenge by Missions Emphasis Week guest Benton Williams.

Williams is a missions consultant with National Student Ministries of the Sunday School Board.

The missions panel included Errol and Mary Simmons, missionaries to

Spain, and Jim and Mary Slack, who are assigned to the Philippines. Special music was provided by MKs Laura Myers and Julie Simmons, both Carey students. Another feature was a presentation by ventriloquist Julie Waller, a Carey student, and her partner "Johnny."

Guests were invited to remain on campus for "A Festival of Carols," a special Christmas presentation by the Carey Chorale and the Chapel Choir.

The New Testament is enfolded in the Old; the Old Testament is unfolded in the New. — Augustine

Life and Work Lesson

A Vicious Cycle

By W. Thomas Baddley
First Church, Brandon
Judges 2

There is a familiar saying that history repeats itself. Some serious scholars have gone to great lengths to demonstrate the "cycles" of any great nation. Today, many relate the moral decadence in America to the period immediately preceding the fall of the Romans.

From a less studied, but logical perspective, we can give an explanation for this "cycle" phenomenon. Human nature is the same in every generation. Satan's influence leads people into sin, and God keeps on with his loving, grace-filled reckoning and delivering.

The book of Judges gives us both summary accounts and individual illustrations of the way it was with God's covenant people. They had followed Moses, and finally, under his successor, Joshua, had claimed the Promised Land. While Joshua remained alive, the people who had experienced the conquest remained faithful to their covenant responsibilities. Later generations, however, were not so committed. They didn't have a vital relationship with the God of the covenant, and so fell into pagan practices.

Our focal passages (Judges 2:10-17) gives a summary of the whole history of this period. Judges 2:6-10 serves as a conjunction between the books of Joshua and Judges. With Judges 1:1-2:5 outlining the theological and historical status of Israel during the period of the judges we come to the actual beginning of Judges.

I. A Lost Generation (Judges 2:10)

The responsibility of communication is vividly shown here. A people provided for, protected, and empowered by God, somehow failed to communicate what had been done for them. "... and there arose another generation which knew not the Lord; nor yet the works which He had done for Israel." Later passages indicate that the people were probably willfully ignorant of God. Whatever the reason, it was the beginning of the end for Israel.

Someone has said that Christianity is only one generation away from extinction. If we fail to give God the glory and lead others to God through His Son Jesus, we theoretically could be succeeded by a generation who knows not what God has done for us.

ceded by a generation who knows not what God has done for us.

II. A Compromise With Culture (Judges 2:11-13)

Be sure to note the opening phrase of verse eleven: "And the children of Israel did evil in the sight of the Lord..." A fuller explanation of what they did covers these four verses. They became idolatrous. They disobeyed the direct commandment of God. "Thou shalt have no other gods before me" (Exodus 20:3). What they did was in ignorance (v. 10) and probably was done under the influence of peer pressure, insecurity and a desire to overstep the bounds of their humanity, but whatever the reasons might have been, it was sin. It was evil in the sight of the Lord.

III. A Time Of Reckoning (Judges 2:14-15)

"Sowing" and "reaping" are laws of nature. The spiritual law of man's relationship with God involved suffering the consequences when they forsook the covenant relationship. As they became steeped in sin, their moral fiber and national unity was destroyed. They became easy prey in a hostile world.

Later we have identification of their plunderers. The Mesopotamians (3:8), the Moabites (3:12-14), Midianites, Amalekites, and Sons of the East (6:3), Ammonites (10:7) and the Philistines (13:1) all become the tools in God's hand to bring judgment on this disobedient people.

In one respect their heritage served them well, for in the Hebrew mind these acts were interpreted as from God as acts of divine judgment. They could understand the message about their sin and the need for repentance.

IV. A Time Of Deliverance (Judges 2:15-16)

God had not dealt with this people for so many years for nought, nor had He forgotten his covenant with them. His method of dealing with their apostasy was deliberate and careful.

As the oppressors came, God not only withdrew His power from them, but aided the invaders to bring the people to a state of brokenness. Never did he let them be completely destroyed. Twelve times he raised up from their midst champions or leaders (called in the Scriptures "judges") to

lead them in successfully opposing their oppressors.

One lesson we need to pick up from these repeating cycles is that of the infinite patience of God with His people. We must be a real trial to the patience of God as we so often stray or give half-hearted obedience to his divine direction. Yet, still he says, "Come."

V. The Vicious (Destructive) Cycle (Judges 2:17-18)

One would think that Israel would have learned a lesson from her past experiences, but, instead, Israel kept on falling and being picked up, falling and being picked up. Israel sinned. Israel was punished. Israel repented. Israel was delivered. Then, Israel started all over again on the vicious cycle.

In his commentary on this lesson, Dr. Herschel Hobbs states that "In practically every other area of life, each generation builds upon the foundation of its forebearers. However, this is not the case in religion and morals. There man insists on starting from scratch. The result is that people go on making the same mistakes and committing the same sins."

Are we involved in a "vicious cycle" in our relationship with God? If so, where on the circle are we?

Hinson Will Speak, Lauderdale M Night

Monday night, Nov. 26, is the date for "M" Night, 1979. William M. Hinson, pastor of First Church, New Orleans, will be the speaker in Lauderdale Association. The meeting will be held in Highland Church, Meridian.

Elmo McLaurin, minister of education for Highland, is the association's Church Training director and will preside at the meeting. Music will be under the direction of Franklin Denham, minister of music at Highland Church. The Highland Church Choir will sing.

The theme is "Equipping for Mission." Attendance banners for the church with the largest number attending and the church with the highest percentage of its Church Training enrollment attending, will be awarded.

Uniform Lesson

Combating Forces Of Evil

By Ed North, First, Quitman
Ephesians 6:10-20

Paul concludes the Ephesian letter with a ringing call to battle. It is as though he feels the intensity, and senses the enormity, of the struggle of each one of his readers. He searches his heart and mind for the best way to phrase his message.

Paul is under house arrest by Roman decree. He is chained daily to a Roman soldier. Suddenly it comes to him in a burst of inspiration — the Christian is a soldier, and, as such, must have his armor. The apostle takes the common picture of a soldier and translates it into Christian truth.

I. The Enemy Identified (vv. 11-12)

The forces against which we struggle are not "flesh and blood," but the devil and all his demonic allies. The enemy is not human, but superhuman. He is not natural, but supernatural.

The terms "principalities," "powers," "rulers of darkness," etc., refer to various classes of demonic powers. "High (heavenly) places" suggest the stars and planets which were thought to be the abode of evil forces. These forces, abiding in the stars, were thought to control the lives of men. This is a plain reference to astrology.

The New Testament does not debate the question of satan and his demons; it simply assumes their presence and discusses their actions. Modern Bible Scholarship, for a time, explained such forces away with psychological terminology, but we have come full circle again. Millions today firmly believe in demons. The occult provides the matrix of modern man's religion. Like the pagan of old he believes that his fate is controlled by the "stars." Paganism assumes that all that can be done is to accept this control. The Christian gospel declares war on it! There is the enemy!

The enemy is crafty (v. 11). From his introduction in the Book to the last pertinent statement this truth is underscored. He is pictured as a serpent in Genesis 3 because the serpent is "more subtle than any beast of the field..." The person who feels confident about matching wits with the devil has already fallen into his snare. We cannot contend with him in our own strength and intellect.

The battle with the enemy is critical. The term "wrestle" paints a powerful and graphic picture in the minds of the Ephesians. In the Greek world a wrestling match concluded with the loser having his eyes gouged out. Paul is saying that the Christian's struggle against the powers of evil is no less desperate and fateful.

II. The Christian's Armor (vv. 10, 13-20)

Warfare against supernatural beings demands supernatural weaponry. Paul encourages us to "be strong in the Lord" (v. 10). The verb here is passive indicating that God is the one who does the strengthening. He is our source. We must have his "full armor" in order to "stand against the wiles of the devil" (v. 11). The Greek term translated "stand against" or "resist" is where we get our word "antithesis." So, Paul is telling us to give the old devil a shot of medicine.

The analogy of the armor must not be pressed too far. John Calvin used to say, "Nothing can be more idle than the extraordinary pains which some have taken to discover why righteousness is made a breastplate instead of a girdle." However, it is important to stress the need for the full armor. Whatever is lacking limits our ability to contend against the forces of evil.

1. Truth (v. 14). Truth, wherever it is found and in whatever form, ultimately derives from the God who, while in the flesh, said, "I am the truth." God is the source of all truth. Satan is the "father of lies," and cannot survive in an atmosphere of truth. Evil thrives only where men are dishonest and deceitful. Where there is openness, honesty and truthfulness Satan cannot be comfortable.

2. Righteousness (v. 14). Paul is not talking about justifying righteousness, or being made right with God when we first believed. He is referring to sanctifying righteousness which is the product of the work of the Holy Spirit in a yielded Christian life. The best weapon against evil is a strong commitment to the right.

3. Gospel of Peace (v. 15). This verse is a reflection of the statement in Isaiah 52:7, as it is caught up in Romans 10:15, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace." The term "preparation"

comes from a Greek word which literally means "firm foundation." The Christian soldier is to go into combat established and founded upon the gospel of peace. It is the gospel which resolves the conflict between good and evil.

4. Shield of Faith (v. 16). The Roman soldier carried a large and very sturdy shield. Flaming missiles would catch in its thick cover and burn out harmlessly. The Christian needs a shield against the temptations hurled as "fiery darts" by satan. The best defense against evil is a sure and solid faith in God.

5. Helmet of Salvation (v. 17). The assurance of one's salvation in Christ is an indispensable part of the armor. It is when we doubt our eternal security in the Lord that we are most vulnerable to the devil's attacks. But, if we know whose we are, we can effectively deal with the conflicts of life.

6. Sword of the Spirit (v. 17). The "word of God" may refer to the living word, Jesus, or to the written word. Most probably it refers to both, for they really cannot be separated. Hebrews 4:12 says, "For the word of God is quick, and powerful and sharper than any two-edged sword..." The sword is both a defensive and offensive weapon. Satan cannot cope with the power of the Word.

7. Prayer (vv. 18-20). Although not a part of the armor analogy, prayer is the means of experiencing God's provision for our lives. It is in communion with Him that we are "clothed" in his power and might.

In conclusion, scholars have often noted that no provisions are made in the armor for the soldier's back. Obviously, our Supreme Commander has made no plans in the battle with evil for retreat. The promise is clear: "... we are more than conquerors through him that loved us" (Romans 8:37).

The Baptist World Alliance is seeking financial contributions for the construction of 20 new church buildings in Hungary. Government permission already has been granted for the construction. It is hoped that some congregations in more affluent countries may "adopt" a sister church and underwrite building costs.